23670.A

A Sermon preached at *Paules Croſſe the firſt day* of Iune. 1596. by *I.T.* Miniſter of Gods Word.

LONDON
Printed by the Widow *Orwin* for *Richard Ockould*, and are to be ſold at the Signe of the Bible in Paules Church-yard.
1597.

¶ A Sermon preached

at Paules Crosse the first day of Iune. 1596.

The Text.

Draw you neere vnto God, and God will draw neere vnto you. Iam. 4. 8.

THe holie apostle Saint *Iames* in this heauenly parcell of sacred scripture, doth insinuate vnto vs, who are by conception sinfull, by nature, men, perceiuing not the things of God, and by life and conuersation such as doe not good; that the meanes therefore most fit, and the way most

Psalm. 51. 5.
1. Cor. 2. 14.
Psal. 14. 3.

most straight for the consummating of our days as acceptable to the almightie, is the incontinent remouing of all vnruely pleasure fighting in our mindes, and the soule abandoning of immoderate concupiscence, raigning in our members by the suggestion of the diuel, whom with all his workes we must relinquish eare we can enter into the holie seruice of the al-seeing God. The reason of this the apostle sheweth, who saith, *There is no communion betweene light and darknes, no concord betwixt Christ and Beliall, and no part hath the infidill with the beleeuer.*

2.Cor.6.14.15.

Then cast awaie the workes of darknes and put on the armor of light: next depose thy self from the idolatrous worshipping of wicked Beliall, and combind thy selfe true seruant to the omnipotent God onely; and lastly, cease to be incredulous and beleeue on the name of the Lord Iesus by recieuing him, that so thou maist be ingrafted a sonne to God by drawing neere vnto him, & God immediately as a louing father, may draw neere

Rom.13.21.

1.King.18.21.

Ioh.1.13.14.

neere vnto thee, as our text now noteth, out of which let vs obſerue two partes: firſt a precept, ſecondly a promiſe.

1. The precept for man, *Draw you neere vnto God.*

2. The promiſe for God, *And God will draw neere vnto you*. Where wee may perceiue a ſweet coherence betwixt the one and the other, for man ſhall no ſooner fulfill the precept, but God forthwith will performe the promiſe. So to the firſt part.

Drawe you neere.

I find in the canonicall ſcripture two ſorts of *Drawing neere vnto God.* The firſt, Externall, called profeſſion: the other internall, named obedience: the one with the mouth to confeſſe God, the other with the heart to beleeue God. Now to *draw neere* with the one, namely with profeſſion, and not with the other, to wit obedience, is but meere hypocriſie and that which God abhor-

reth, as we ſee in theſe places following, *Thou haſt planted them, and they haue taken roote, thou art neere them in their mouthes, but farre off from their hearts, therefore plucke them out as ſheepe for the ſlaughter, Ier. 12.23.* and againe, *Becauſe this people haue drawne neere me with their mouthes, and remoued their hearts farre from me, therefore will I ſhew an Admirable thing on them, the wiſedome of the wiſe ſhall periſh. Eſay. 29. 13. 14.* But to *drawe neere* with both, is that whereunto wee are admoniſhed, namely with the heart and the mouth: with the one, becauſe man therewithall beleeueth vnto righ-

Rom. 10. 10. teouſnes, & with the ſecond, man confeſſeth vnto ſaluation. *idem.* and with

Rom. 5. 2. both together as with a true faith, wee drawe neere to his grace, wherein wee ſtand: and of this true *drawing neere* vnto God, ſaith the apoſtle, *let vs drawe*

Heb. 10. 22. *neere with true hearts in aſſurance of faith ſprinckled in our hearts, from an euill conſcience, and waſhed in our bodies with pure water.* But eare wee can throughly

throughly accompliſh the precept by *drawing to*, wee muſt firſt learne to drawe from, for ſaith *Baſilius*, *Studiū pietatis eſt inſtar ſcalæ qua aſcenditur à terrenis ad cæleſtia, à vitijs ad virtutem, à carnalibus ad ſpiritualia.* The ſtudie of godlines or of drawing neere vnto God, is like vnto a Ladder, by which wee aſcend from terren things to celeſtiall, from vice to vertue, from carnall things to ſpirituall. And this the prophet confirmeth ſaying, *Declina à malo, et fac bonum.* Firſt decline from euill, & then do good: Euen ſo let vs firſt drawe from theſe fiue great enemies of our ſaluation, by withſtanding them with fiue ſpirituall friends, then ſhall we haue an eaſie entrance into this path to lead vs to the holy land. Our enemies are theſe, 1. the diuell, 2. the world, 3. couetouſnes, 4. pride, 5. voluptuouſnes. Our friends are theſe, 1. Chriſt, 2. his word, 3. faith, 4. praier, 5. godlines: here then are fiue for fiue, and ſo to ech of their peculiar ſtrength. Pſal. 34.4.

Firſt. Draw from the deuill.

It is not vnknowne vnto vs all, howe this great Dragon the old Serpent, called the Deuil & Satan, hath gone about alwayes to deceiue the worlde, who to finish his enterprise, vseth wylie slightes and cunning shiftes, who for that end is well compared in the word of God to these beastes following.

Reuel. 12.9.10

1. To a serpent in alluring men by subtletie. *Gen.* 3.1.

2. To a Lyon in deuouring men by strength. 1. *Pet.* 5.7.

3. To a Tigre or a Wolfe in destroying men with cruelty. *Ioh.* 10.12.

So that needefull it is for vs to drawe from this aduersarie, who as the Apostle saith, with these doth vse lying wonders, and vnrighteous deceiueablenes: so that he may well be compared to the beast *Chameleon* which wil turne himselfe into euery shape, so doth hee, for the deceiuing of poore sinfull man; yea and into an Angel of light. So that this cowardly foe, if he be put downe one way, he will assault another way, as he did Christ Iesus, whom tempting once, left

2. Thess. 2.9.10

2. Cor. 11.14.

Luke 4.14.

left him, but it was for a season; so will hee much more craftely deale with vs who are but seruants. Therefore fitly saith a learned Man of him, hee talketh with vs cunningly, he edgeth vs onward wittily, he deceiueth vs craftely, which we now seeing, let vs as our text sayth, draw from him, & draw neere to God. Bar.

2. *The world.*

Here is our second Foe, and that not a small Foe, but one very deere vnto the first, yea well to bee called the deuils golden chayne of delight, for this is the treasure which he wil pawne, yea & bestow on any one which will but be his subiect: therfore he did boldly offer this (although as an Vsurper) & all the glorie thereof to Iesus Christ our Master, if he would fall downe and worship him, but as Christ our Master refused it, let vs his seruants also vtterly defie it: but I feare me, when we make greatest shew to defie it, then doe wee most heartily imbrace it. Which falleth out for not consider- Mat. 4 9.

conſidering what it is, being in it ſelfe a vayle of miſerie, a ſincke of ſinne, a mould of miſchiefe, a mother indeede to the wicked, but a ſtepdame to the godly, and a very purgatorie of payne, fraught with nothing elſe but ambitious deſires, couetous conceits, deuilliſh intents; yea a ſerpent that biteth vs with her teeth, ſcratcheth vs with her nayle, and ſwelleth vs with her poyſon. Much like deceitful *Laban*, who made *Iacob*, poore *Iacob*, to ſerue him 7. yeers for fayre *Rachel*, and in the end deceiued him with foule *Lea*, euen ſo doeth the worlde by vs, it promiſeth health, wealth, and long life, to thoſe that ſerue it, and liue in it, & are of it, but often or continually it payeth them with pouertie, ſicknes & death. Well of this therefore ſpake the Apoſtle, who ſayth, *Loue not the worlde, nor the thinges in the world*, for it hath nothing but the luſt of the eye, there is couetouſnes; the luſt of the fleſh, there is pride; and the pride of life, there is voluptuouſnes; which are the three laſt Foes, which we adioyned

Gen. 29. 23.

1. Iohn 3. 15. 16.

to

to the 2. first. Of which in their places, desiring as in the beginning, that you would all draw neere to God, and draw from the world.

3. *Couetousnes.*

This is another enemie to mankinde, though a friend, a brother, yea and an onely delight to too too many nowe a dayes, which neuer weigh the true saying of the Apostle. *Mortifie therefore your members that are on earth, couetousnes aboue all, which is Idolatrie.* Coloſ. 3. 5. Againe, *For knowe yee, that no couetous person which is an Idolater, can enter into the Kingdome of God.* Ephes. 5. 5. If then that all couetous people be Idolaters, then I feare me many thousand Christians which in mouth defie Idolatrie, and for all that imbrace it, doe notwithstanding in heart worshippe it. And againe, if couetous persons shall not enter into the kingdome of heauen, then are there many which thinke they are sure of heauen, like to go to hell; the reason is, their denying

denying of thẽſelues in their miſerable couetouſnes(for ſo it may be tearmed if we well and diligently note it):for it is a trouble to the body, a diſquietnes to the mind, care to the heart, inticements of vice to our children, ſeedes of enuy to our neighbours, and a great occaſion of a perpetuall fall to our owne ſelues. Of this wel ſaith S. *Barnard*, who teſtifieth that couetouſnes is carried vp, as in a Chariot, with foure graund wheeles which are abominable vices, the firſt whereof is churliſhnes, the ſecond faint courage, the third contempt of God, the fourth forgetfulnes of death. And ſurely true, as we may ſee in the qualities of couetous people, for take them with kinde wordes or courteous intertainement, or modeſt humanitie, and then you may ſay, there is an alteration in them: next, for any valoure you ſhal neuer ſee in a couetous perſon, for rather then Religion, or Countrie, or Prince, ſhall make him ſerue, hee will eyther pleade puſillanimitie, vnskilfulnes, weakenes of bodie, or at leaſt will ranſome

ſome himſelfe like a Peſant, and after to recouer his loſſe, wil oppreſſe the poore, and pinch his bodie. Thirdly, for God he hath no zeale, but will as ſoone heare a Maſſe, as a Sermon, keepe a Sabboth for telling of his gold, rather then a Seauenth day to honour God: and laſt, for any deſire to dye, to be with Chriſt Ieſus, hee neuer meaneth it, ſo the Phyſition will ſpromiſe him he may liue, a pitifull caſe and a lamentable, to ſee our dayes. Therefore deere brethren thinke of it, & remember this Deſcription that followeth of Couetouſnes, which pincheth man with three great wounds, the firſt is to the bones, in wearying them to get riches, the ſecond is to the skull, in feare to keepe them beeing gotten, putting them in hazard of the Sea, in perill of theeues, and of thine owne neighbours deceipt, and ſometimes in daunger of thy life: therefore our Sauiour Chriſt gaue all men a preadmonition of this thing, ſaying, *Lay not vp for your ſelues Treaſure on earth, where canker and moath corrupteth, and where theeues breake* Mat. 6. 19.

breake through and ſteale. Againe,
Mat.13.8.9. hee compareth the cares thereof to thornes, among which the diuine ſeede of the word of God being ſown, fructifieth not. The 3. cut is moſt grieuous, and that is to the heart, in loſing thē, & with thē thy life, yea & thy ſoule, therefore ſaith Chriſt, *What ſhall it auaile*
Mat.16.26. *me to gayne the whole world, and to loſe mine owne ſoule?* An example of this we haue of the meal-mouthed farmer, that couetous caterpiller (who hath many ſonnes liuing to this day) which being not contented with many barnes full of corne, and ouermuch wealth, in a mo-
Luke 12.20. ment was ſatisfied with a mouthfull of duſt, and laſt, in one night his Soule was taken away: ſo that we ſee Gods iudgement is ſuch on them, that their wealth ſhall bee turned into ſcarceneſſe, their proſperitie into pouertie, their ioy into ſorrow, their gladneſſe into heauineſſe, their mirth into lamentation, their pleaſure into mourning, and their peace into calamitie. I reade in auncient wri-
Iſido. tings, that olde men did accuſtome to

picture

picture *Mercurie*, one of the Planets, to the likenes of a couetous Marchant, hauing in his mouth a thorny tongue, all beſpread with winges in the middle, ſeeming all gold, & on his head a Cock: the moralitie of the ſtorie is this, The thorny tongue did repreſent the falſe oathes, deceiptfull words, and curſed banning, which couetous perſons vſe in dealing with men to deceiue them: the wings doe ſignifie the ſpeedines & celeritie wherewith they haſten from kingdome to kingdome in tranſporting of cõmodities to cauſe a dearth to many for their priuate lucre: the gold in the middle glittering, did repreſent the fire within burning, for the gold of gayne is like vnto a fire, a little whereof is good to warme a man, but too much burneth a man altogether, ſo doeth couetous gayne. Gayne in honeſt and godly ſort proſpereth with a man, but in extorting ſort damneth a man: laſt, the Cocke did betoken his carefull vigilancie in riſing early, and lying downe late, and taking their reſt no longer then their night

watch

watch ſtriketh, which is the cocke crowing. Thus doe we ſee the deſcription of them in their life, and at their death, *Iob* the iuſt, hath an excellent epitaph worthie to be ingrauen on their tombes with an yron penne, whoſe wordes are
Iob.6.17.18. theſe, *he is dryed vp and withered, and in time conſumed, and when it is hot he falleth from his place, ere he departeth from his way, and courſe of life.* A heauie iudgement, and worth the noting for ſhunning of the like. Againe, the couetous perſon is rightly compared to a want, for as the want diggeth holes in the earth in many places, and yet findeth not ſufficient foode in all, ſo doeth the greedie perſon digge many ſellers and build many loftes in diuers countries, & yet in all is not able with iuſt *Iob* to ſay, *bleſſed be the name of the Lord,* which *Iob* did in pouertie. *Iob.*1.21. but ſtill ſaith to God with the deuill, *I haue cõpaſſed the whole earth, and haue not inough. Iob.*1.17. If then all couetouſneſſe be ſtill ſo needie, let vs deere brethren draw from it, and drawe neere to

our

our good God.

4. *Pride.*

Here is a fourth enemy of man, which hath growne into such a league with both man and woman, that each of the make a glasse, called the eye of pryde, which they so delight to looke in, that Gods deuine word is preached and ended, ere they can attyre themselues to come to heare it. A pittifull case, that pride should so possesse vs, and yet wee daylye heare; Pride goeth before, destruction commeth after; and saith an old writer S. *Gregorie*, it is a signe of reprobation, as humilitie is a token of election. To this end it is fitly compared to a pale horse, the name of him that rideth thereon is death, & hell followeth after; pale it is, for that it wanteth the ruddy complexion of godly charitie; & death rideth on it, for death is the wages of Pride, as the deuill well feeleth, who first by Pride brought spirituall death on all, and hell followes after, being the

Prou. 16. 18.

Reuel. 6. 8, 9.

place prepared for all proud persons, who are betrayed by pride in their own bodies and members, as *Absolons* fathers death was conspired by him, by offering guifts to his fathers subiectes.

2.Sam.15.2.3.4.5. Againe, *Heuah* for a proud mind to become like God, the punishment was

Gen.3.23. the banishing of her from Paradise, and so shall it be a barre for vs all to keepe vs from heauen, that we draw from it, and draw neere to God, which God graunt we may.

5. *and last, voluptuousnes.*

Here is an enemie, and this especially would I haue yong men to looke vnto, for this as Saint *Austin* saith, is a canker which eateth vp vertue in man, which is eternal, & by experiẽce too many yong men trayned vp by their parents in vertue once giuing their minds to this vice, haue left vertue in the vniuersitie, and haue gone astray in the citie, left learning in the schooles, and haue lead their liues in Sathans Synagogue of wickednes;

nes; and laſt, haue forſaken goodnes in euery place, and haue ſold their birthright for a meſſe of voluptuous potage in the kitchin of wantonnes: the more pitie, ſeeing it is not onely a loſſe of goods, but alſo the loſſe of the kingdō of heauē. *Gala.* 5. 21. And therefore ſaith Saint *Gregorie*, *Iuſtū eſt vt qui peccato vti voluiſſet æternaliter ſi potuiſſet, æternaliter pœnā ſuſtinere cogeretur.* It is requiſit that he which would liue continually in voluptuouſnes, if he might, ſhould bee continually compelled to ſuffer torments. Which that none of vs maie doe, I beſeech you all both yong and old, ceaſe to be voluptuous, and turne to be zealous, ſo drawe from all the forenamed foes and this, and drawe neere to your good friends, who are theſe following.

1. *Chriſt Ieſus.*

This is the victorious Lion of the tribe of *Iuda*, which muſt bee the onely ſafegard of his elect in their battell: ther-

fore ſaith the holie Ghoſt, the old great Dragon the diuell is caſt downe, and o-
Apoc. 12. 11. uercõe by the bloud of the lambe, & by the word: ſo that now Ieſus is the ſame conqueror, that alwaies will ſay to thoſe that obſerue his will, and Loe I am with you to the end of the world, *Math. 28. 20.* Yea ſo ſurely is he with vs, that if being wearie, we come vnto him, he is preſently able and wil refreſh vs: *Math. 11. 28. for God ſo loued vs in him, that whoſoeuer beleeueth in him ſhall not periſh. Ioh. 3. 16.* Stand then good Chriſtians to this our Captaine Chriſt Ieſus, and bee not ouercome of euill, which is the diuel, but ouercome euil with good, which is with Chriſt Ieſus, *Rom. 12. 22.* and then withſtand the ſecond foe, by the ſecond friend.

2. *The word of God.*

Of the efficacie and force of this word wee ſee an inſtance in Chriſt himſelfe, who at three pithie anſweres as with three ſtrong blowes cut off the diuels head

head and shoulders at once, *Math.* 4. 4. 9. 10. and in ioye thereof the Angels of God ministred to him: *ver.* 12. With this weapon as with the word of truth fought *Paule* against his enemies euen in the floudes of his afflictions, and ouercame them all, who to this end exhorteth vs saying, Take the helmet of saluation, and the sword of the spirit which is the word of God. A reason the apostle sheweth, *For the word of God is mighty and liuely in operation, sharper then any two edged sword:* and therefore it is reported that our Sauiour Christ in the princely Robes of his supreme maiestie, had in his right hand a crowne of twelue starres, and out of his mouth went out a sharpe two edged sword, euen this word, which let vs oppose to the world, and wee shall bee sure to haue the vpper hand

2. Cor. 6. 7.

Ephe. 6. 17.

Heb. 4. 12.

Reuel. 1. 16.

3. saith, this is for couetousnes.

Here is a friend which especially the apostle would haue vs to imbrace, and

1. Cor. 16. 13.

resist our foes withal, and in him to stand fast: and Christ in the Gospell sheweth
Math. 17. 20. a reason saying to his disciples, If you haue faith as much as a graine of musterde seede, you shall be able to saye to yonder mountaine remoue. And againe,
Ephe. 6. 17. aboue all take the shield of faith wherewith ye may withstand al the fiery darts of Sathan, so that if this fiery darte of couetousnes strike thee, then presently by a liuely faith quench it: therefore saith Saint *Austin*, faith both resisteth and ouercometh the diuell.

4. *Praier.*

Math. 6. 11. This friend Christ extolleth, saying to his disciples, and praye, lead vs not into temptation, but deliuer vs from euill: &
Math. 17. 27. by this our Sauiour cast out a fowle spirit out of a man, the fitter friend for vs to helpe vs cast out the fowle spirit of pride which possesseth many. And againe of
Iames. 5. 13. this saith our apostle, *if any be afflicted*
1. Tim. 2. 8. *let him pray. I will therefore that men pray euery where lifting vp pure hands*

without

without doubting. And ỹ prophet comforteth vs saying, *God will fulfill the desire of them that feare him, & will heare their praier and saue them.* O saith Saint *Austine*, praier is as a paire of winges to carrie vs vpward, and as a key to open the dore of heauē vnto vs, yea (saith he) it is a key for the day, and a barre for the night, the one to opē the storehouse of Gods blessings in the sunshine of his goodnes vnto vs, and the other hauing made fast the dore of our hearts and the closet of our conscience with this, wee need not feare of any euill by night: let vs therefore take this, when this theefe pride assaulteth vs, and shake him off, & so drawing from it drawe neere to God by praier our good friend. Psal. 145. 19.

5. *and last, is godlines.*

This is not the meaneſt of our wel willers, for first this is a mystery, without doubt or concrouarsie: next he that hath this on his side, is both rich and of great dignitie: for saith the apostle of the first, 1. Tim. 4. 16.

1.Tim. 6.6. *Godlines is great gaine*: and *Noahs* example sheweth the other, to whom the Gen.7.1.2. Lord said, *Noah, enter thou & al thine into the arke, for thee haue I found full of godlines in this age.* Therefore saith 2.Cor.6.7. Ephe.6.14. *Paule* of this, this is a brestplate of righteousnes, therfore take it & fight with it: which seeing we haue so many that wāt this friend, let vs now imbrace it, the shal we be sure, that the Lord in our great fight will ouerlooke vs fighting, succor vs fainting, and crowne vs ouercoming, as appeareth in his holy word, which Psal.46.1.2. saith of the first, *the Lord is our helpe & strength, a present helpe, readie to bee found in troubles*: of the second, *the wicked sought to slay the godly, but God will* Psal.37.32. *not leaue them in his hand*: and the third *Paule* proueth by an instance in himselfe who saith, *I haue fought a good fight, I* 2.Tim.4.7.8. *haue ended my course, I haue kept the faith; henceforth therefore is laid vp for me a crowne of righteousnes, which the Lord, the righteous iudge, shal that day giue vnto me, and all those that loue his comming.* So that now we see what we shall

shall haue by drawing from and drawing to: let vs also see the order, how we shuld draw too; which is two waies expressed by our apostle in the words following, namely by clensing, 2. by purging: clensing of our hearts, and purging of our hands; our hearts from hypocrisie, & our hands frō iniquitie: & to this end cal the prophets of God, out, against dissemblers, saying, *There is no constancie in their mouths, they are very corruption, their throat is an open sepulcher, they dissemble with their tongue, they speake deceitfully euery man to his neighboure, flattering with their lippes, and dissembling with their double heart: reward them O Lord according to the wickednes of their inuentions, recompence them according to the workes of their owne hands.* Where wee see the Prophet ioyneth heart and hand together, and desireth God for reuenge, for them both, which if the poore people of God should doe in these our wicked daies, namely praye for reuenge against the false hatted, and the wicked handed

Psal. 5.9.

Psal. 12.2.3.

Psal. 28.4.

person,

perſon, fewe would eſcape this iudge-
mẽt following, which the Prophet ſpea-
Pſal. 52.2.3.4. keth of in their deſcriptiõ, *Thy tongue*
5. *imagineth miſchief and is like a ſharpe*
raſor that cutteth deceitfully, thou do-
eſt loue euill more then good, and lyes
better then to ſpeake truth. Yea thou
loueſt al words that may deſtroy, O de-
ceitfull tongue. Therefore ſhall the Lord
deſtroy thee for euer, hee ſhall take thee
and plucke thee out of thy dwelling, and
out of thy tabernacle, and roote thee out
of the land of the liuing. To this end is
Ier.25.6.7. *Ieremies* exhortation good for vs, Draw
neere to God from your wicked waies,
that you maie dwell in the land of the
liuing, yea then will the Lord ſaie draw
you neere vnto me, & I will draw neere
Zac.1.3. vnto you: yea ſaith the Lord, although
you haue gone from my precepts euer
ſince the daies of your fathers, yet now
draw you neere vnto me, and I wil draw
Malac.3.7. neere vnto you; and ſeeing laſtly *Dauid*
ſaith that he that hath cleane hands, and
Pſal.24.4. a pure hearte ſhall enter into heauen, let
vs cleanſe the one and purge the other, &
draw neere vnto God.

Next the persons, Draw you.

Now are wee to speake of the persons that should draw, and seeing that the peaceable gouerment standeth especially in the vpright dealing, iust conscience & godly conuersation of foure persons especially, that is, the magnificent Prince, the wise Iudge, the graue magistrate, and the learned minister, al which persons (the spirituall building of Gods house being compared to a stone wall) they are represented to square stones on each side, and the people to little ones filling vp the middle: nowe as when any of the square stones fall, a number of the little ones fall after: so is it with these foure persons of a common wealth, they once falling or slipping a side, ỹ people on a heape fal after thē. To auoid therfore the breach of the house of our god, let these reuerend persons euery one looke to it that they draw vnto God willingly with their hearts, zealously with their lawes, and accordingly with their deedes, and first let the Chri-

stian

stian Prince begin to draw neere in faith, in feare, and in loue: in faith, here is for Religion; in feare, here is to shun Gods wrath; in loue, here is to reioyce at Gods mercy, and so in all to goe onward, as example to the people, that with *Dauid* they celebrating a fast, all the people maie doe the like, and first in faith, wee see a commandement giuen in the law that the enemies of the lawe should bee cut off: So should it bee with a good Prince vnder the Gospell, they should not harbour or lodge the Aduersarie of the Lord Iesus, againe wee see Godly Prince *Iosuah* commanded the Priests to carry the Arke of God before the people, and so should a Christian Prince command the ministers to preach the Gospell without shame to euery one, as the power of God to saluation. Moreouer saye the twelue tribes of *Iudah* to good Prince *Dauid*, the Lord hath said to thee thou shalt feede my people Israel: and so the Lord saith to a Christian King or Queene, let my people bee fed with the sincere milke of my word, and

2. Sam. 3. 35.

Deut. 13. 12.

Ios. 3. 6.

Rom. 1. 16.

2. Sam. 5. 2. 3.

1. Pet. 2. 2.

laſt ſaith the Prophet *Eſay*, *Kinges ſhal bee your nurſing fathers, and Queenes ſhall be your nurſes*: & ſo ſaye I, Queene *Elizabeth* as ſhee hath beene, ſhe muſt ſtill bee a ſpirituall nurſe to her poore ſubiects, whom God graunt long to liue to bee ſo. Secondly in feare, of this ſayth *Dauid*, Tremble, ſtand in awe, and ſin not, commune with your owne hearts in your chambers: ſhewing how the heart of a Prince muſt commune with her or his members, to ſee whether euery one of them be imployed to glorifie God, and whether they ſo ſtand in awe of Gods iudgment, that they do ſee vice beaten downe in their Courts, and in their followers, for this is it that feare requireth, as the Pſalmiſt ſaith. Eſay. 29. 23. Pſal. 4. 4. Pſal. 2 9 10.

In loue, here is the reioycing in Gods mercie for the aduancing of them, & to be as *Dauid* was thankful, *the King ſhal reioyce O Lord in thy ſtrengh, yea exceeding glad ſhall he be of thy ſaluation*: & thou ſhall fulfill his will with *Dauid*, that ſo they may proſper & grow, & that the Lord of hoſts may be with them as he was with *Dauid*, & this Lord of hoſtes Pſal 21. 1. 2. Sa. 5. 10. 11.

be

be with our *Elizabeth* for euermore in crowning her with honor.

2. *Iudges.*

Draw neere vnto God, Iudges, whose calling is honorable, for whilome your auncient predecessors are reported to be second meanes for the mittigating of the conceiued indignation of almighty God, & to saue the people from their foes, yea to this end was it death by the law to disobey the Iudge; let your drawing vnto God be in wisdome, in iustice, and in mercie: in wisedome, for it is necessarie that so high a place should bee supplied by men of iudgement, therefore saith the wise man, Iudge aright, keepe the lawe, walk after the will of God and learne wisdome that you may not doe amisse: as though wisedome were the thing that would gouerne mē so exactly in iudgment that they should not erre; and doubtles it is a vertue most fit for those that are in that honorable place. Next, drawe yee in Iustice, whereunto yee are bound by the word of the Lord which saith, you shal not do vniustly in iudgemēt, you shal not fauour the

Iudges.2.18. Deut.17.12.

Wis.6.1.2.3.

Leui.19.15.16.

person

perſō of the poore, nor honor the perſon of ỹ mightie, but iudge thy neighboure iuſtly. Againe, you ſhal haue no reſpect of perſons in iudgement, but ſhall heare the cauſe of the ſmalle, aſwell as the greate, you ſhal not feare the face of mā, for the iudgement is Gods. So that you maie perceiue that it is not your owne cauſe but Gods, and repreſenting his perſon, your iuſtice ſhould bee vncorrupt, for where your iuſtice is corrupted by parcialitie in taking a wrong and an vnchriſtian courſe, as the wicked Iudges did, concerning the vineyard of Innocent *Naboth*, there knowe God is diſhonored, and your calling abuſed, yea iuſtice is become a ſpiders web, where great flyes goe through caſely, but little flies are ſtrangled: ſo that iuſtice maye bee called a baite for birds, where the lawier for a golden fee, is become the fowler, the Iudges the nets, & the poore people the birdes. O looke into this graue men of God, for if God looke downe from heauen and ſee this to bee true, that you take this courſe that Samu-

Exod. 23. 3.

Deut. 1. 17.

1. Kin. 21. 12.

els

uels children did, them bribing Iudges who are reported to turne after lucre, to take reward, and to preuent iudgement; then shall your houses be consumed with fire, and your selues shall bee punished by the Lord the iust Iudge. Therfore auoiding this vice, vse the third vertue, which is mercie, of which saith *Salomõ, let not mercie depart from thee, but bind it about thy neck, and write it in the tables of thy heart, so shalt thou finde fauour in the sight of God & man:* yea thy name shall bee great among men, and the poore peoples praiers shal bee to the Lord for thy daylie continuance in the place whereto God hath aduanced thee. Yea then might euerye Iudge make his publike confession with good Iudge *Samuell*, who said, *Beare record before the Lord & his anointed, whose oxe or whose asse haue I taken, or to whom haue I done wrong, or whom haue I hurt, or at whose hands haue I receiued a bribe to blind mine eyes withall, and I will restore it againe?* Which restitution I feare me if all iudges, and such

1.Sam.8.3. Iob.15.14.

pro.3.3.4.

1.Sam.12.1.2.3.

such as sit in their places should make, many who thinke they see very well would be found starke blind: but where there is a fault let vs all desire the good God of heauen to blot it out, and to forgiue vs all our offences, that so we may draw neere vnto him.

3. *The Magistrates.*

It was a custome among the Israelites, that none should be chosen to bee called *Rabbini*, but such as were able to speake 7. languages: signifying that the Magistrate should be a man of great vertue and knowledge. And to this end *Solon* being asked what was best to preserue a common wealth in peace, answered, then surely, sayth he, is the common wealth in good estate, when the people obey the Magistrate, & the Magistrate obey the Law. Noting that Magistrates should both know the Law, and also be able to instruct others: for seeing that their authoritie is frō God, and to be obeied, let euery soule be subiect to the higher powers; for they are Rom. 13. 1.

ordeined of God. Where the Apoſtle ſheweth that the Magiſtrates duetie ſtandeth eſpecially in defending the godly, neceſſarie therefore that they themſelues ſhoulde bee godlie: next in offending the wicked, by puniſhing them for their euill deedes, and therefore they themſelues ſhould bee no vicious perſons. And to the end that this their duetie might be throughly looked vnto and executed, let them note the

Heſt. 10. 1. 2. 3. 3. good properties which *Heſter* ſo highly commended in *Mardochaie*, the firſt whereof was, that the Magiſtrate ſhould haue the fauour of the people, the ſecond, that they ſhoulde procure their good: and laſt, that they ſhoulde ſhewe themſelues louing vnto all, and this done, then ſhall the people bee incouraged to loue them, and to honour God, for ſuch good Magiſtrates.

4. Is the Miniſter.

Now here is the laſt piller and yet the firſt, for his doctrine muſt be a ſquare to direct all their Lawes by, whoſe duetie

in

in one sentence most pithily did our Lorde Iesus declare in his treble commandement vnto *Peter*, that he should feede, feede, and thirdly feede: feede, by doctrine, by life and by hospitalitie, for so know the learned Prelates, that all reuerend Fathers of the Church vnderstand that place: to this end are they resembled vnto Angels, & so called in the Scriptures by Christ their Master. Let them therefore that are Elders, first feed the flocke of Christ, that dependeth vpō them, by sinceritie of doctrine, and let them execute it willingly and of a ready minde, reioycing that God hath inabled them to doe that great and weightie worke of the Euangelist, and hauing a talent, let the vse it to the sanctifying of the glorious name of God, and hauing this done, let them so speake as doers of the word, and so doe, considering that to teach men so, and yet not to obserue it, is to be least in the kingdom of God: but so to teach, and so to doe, they shall be greatest. Secondly, then goe onward, Ministers, in integritie of

Ioh. 21.15.16.17.

S Bar.

Reuel. 2.1.2.3.

1. Pet. 5.1.2.3.

Iam. 2.12.

Mat. 5.19. vers. 19.

life and conuersation, that others seeing your good works may glorifie God: for
Mat. 11.12.13. wee see that Christ commanded *Iohns* Disciples, to shew him not onely what doctrine they had heard, which was heauenly being vttered by Christ, but also what works they had seene, namely Christes godly life. And this done, thē as much as they may, let them feede the poore ones of Christ Iesus with their charitable deuotion, imitating their
Mat. 14.19.20. Lord and Master, who fed them with barly loaues & little fishes: for thus behoueth it a Minister to leade his life, for sayth S. *Chrysostome. Mains est voluntatem domini facere, quam noscere.* It is better & more worth to doe the wil of our heauenly Father, thē to know it. For the Minister must rightly haue both *Urim* and *Thummim*, knowledge and vertue, perswasions in wordes, and example in deedes, to thunder in doctrine, and shine in life, and so shall they surely build the Lords spiritual House. So that all these foure persons of so high estate, going before the people in their seueral

vertues

vertues belonging to their vocations, then shall they be sure to haue the people to follow after, which let them doe, as moued with these three motiues, and so draw neere vnto God by forsaking Satan.

1 Motiue is the feare of iudgement.
2 Is the shame of Sinne.
3 Is the loue of Heauen.

which

Falleth on disobedience.
Men so walow in
Wee ought all to desire.

1. *Feare of Iudgement.*

Except you draw neere he will whet his sword and bend his bowe & prepare himselfe to battaile; so that we see wee haue bene now long inough farre from God, and therefore except wee drawe neere, hee will prepare himselfe with these two dangerous weapons against vs, the first whereof is a sword: the se- Psal. 7. 12.

cond a bow; a sword of diuine Iustice, a bow of diuine power; the one in the fathers hand as he is omnipotent; the other in the Sonnes hand as all power is giuen him of the Father to judge the quicke and the dead.

1. *The Sword.*

As the sword when it is very sharpely wher, doth terrifie the partie for whom it is prepared, so should the sworde of Gods diuine Iustice terrifie the malefactor against whom it is made ready, for Gods Iustice is such, that when sinners little thinke that God seeth them, he perceiueth euē their inward thoughts to sinne: and therefore the Prophet feeling it in his conscience, sayd, *O Lorde thou knowest me and vnderstandest my thoughts long before, thou art about my bedde, and espiest out all my goings.* O if the wicked woulde consider this who made themselues ready to sinne, and would but thinke that Gods Iustice can burst them in pieces like a potters vessel,

Psal 139, 1, 2.

Psal. 2. 9.

with this his vengeance compared to a rod of yron, a great many woulde feare to sinne, and shunne the sword of the Father, least passing that, they feele the bow, which the Sonne hath in his hand, which is as terrible as the sword is dangerous, for seeing all power is giuen to him of Iudgement, to iudge the quicke and the dead, we doubt he will execute it with feuerenesse. For as the bow, being ready bent to deliuer the arrowe, doeth terrifie the standers to looke about, so should this bow of Christs cōming to Iudgement cause vs to a preparation before he come, knowing as the bow the further backe it be bent, the stronger is the shoote, so Gods staying of Christes comming, the longer it be deferred, the more grieuous it will be against those that are impenitent. Therfore well saith the Apostle to them, *thou according to the hardnesse of thy heart which canst not repent, heapest to thy selfe wrath against the day of vēgeance.* And last, as the bow being reflexed beyond his naturall figure, sendeth forth

Iohn 5.22.

Rom.2.5.

 the

the arrowe more rigorously then otherwise it would, euē so this bow of Christs diuine power in his second comming being reflexed and kept backe in Gods exceeding mercie, for our repentance, will at last most violently send forth the arrow of condemnation, which shall thus say vnto al that wil not draw neere vnto God. *Depart from me accursed into euerlasting fire*, which fire that wee may auoyde, who will not speedily in feare of iudgement draw neere to our most mercifull Father?

Matth. 25. 41.

2. Motiue, the shame of sinne.

Which sinne, seeing we haue so long lined in without shame, let vs now with the prodigall sonne, in shame of it, say to the Lord, Father, we haue sinned against heauen and against thee, yea against our owne bodies, against man, & against our owne consciences, which seeing we haue done, and feeling that thy word willeth vs not to sinne saying by thy Apostle, *My babes these thinges*

Luk. 15. 18.

1. Iohn. 2. 1.

write I vnto you, that you sinne not, and that as S. *Austin* sayth, *Peccatum est defectus vitæ spiritualis et priuatio gratiæ*, Sinne is the losse of a spirituall life, & the priuation of grace: Wee O Lord beseech thee to blot out our sinne, least once strooken with the poyson of it by the venemous serpent the deuil, it begin to waxe hot and breed concupiscence, and so to infect our hearts and veynes, and make vs forget thy Maiestie, for as sinne goeth in, life goes out, and as sinne begins to liue, the soule begins to dye, therefore saith the Prophet, *Euery soule that sinneth shall dye*. A reason the Apostle sheweth, who sayth, *whosoeuer committeth sinne is of the deuill, for the deuill doth sinne from the beginning*. Againe, wee see that it is execrable, detestable, & intolerable execrable, when God saw that sinne was great vpon the face of the earth, then it repented God that he made man, and he was sorie in his heart, so that nothing causing God to be sorrowfull that he made, yet man, sinfull man caused him, yea, and sor his

Isido.

Ezec. 18.20.

1. Iohn 3.8.

Gen. 6.6.

sorrow

sorrow conceiued against man, for man
he cursed the very creeping wormes and
Zepho. 1. 3. birdes of the ayre. Next detestable, for
God so abhorred it, that hee sayth no-
thing shall bee left on the earth vn-
destroyed for mans sinnes: and last, in-
tolerable it is, for God spared not his
owne Sonne, but gaue him to suffer as
iust for the vniust, to bring vs to God, &
1. Pet. 2. 18. no better time of drawing vnto him,
then now when the Lord is to be found
and calleth vnto vs louingly, saying,
Drawe neere vnto God, and draw from
sinne which hath these three discom-
modities. 1. It is a sweete poyson, so
that in the sweetnesse of it there is poy-
son. Againe, it is a flattering death, that
although it promiseth the sinner conti-
nuance, yet doth it bring death on man:
and last which is worst of all, it is a de-
struction of the soule: so that we shall
reape of all our delight which we had
in it, nothing else, except the losse of our
owne soules, too high a price for so small
a thing, which cõsidering let vs leaue it,
and be moued to draw neere vnto God.

3. *The loue of heauen.*

I thinke the word Heauen should bee an alsufficient Sermon for man to draw neere it, considering it is a Place, first, the Seat of God; next, the House of Saints; and last, that it is a place voyd of griefe, full of ioy, lasting euer, and the ioy thereof so vnspeakeable, as *Hoc gaudium est tam magnum quod non potest mensurari, tam copiosum quod non potest finiri, tam infinitum, quod non potest numerari.* The ioy hereof is so great, as it can not be measured, so copious as not to be limited, so infinite, as not to be numbred. *Illuc festinate vbi semper viuetis, si enim vitam miseram ametis, vbi homo nascitur cum dolore, viuit cum labore, moritur cum merore, quanto magis amaretis vitam illic est sempiterna felicitas et continua pax.* Hasten thither, where you shall liue for euer, for if you loue a miserable life, whereunto a man is borne with sorrow, liueth with labour, & dyeth with mourning,

S. Bar.

S. Austin.

ning, how much more ſhould you loue a life wherein there is ſempiternall felicitie & continuall peace. Let then this laſt and ſweet Motiue mooue you all, graue ouerſeers ouer Gods heritage, to draw neere vnto God, that ſo ſtanding as good and conſtant ſquare ſtones in the building of the Lorde, the whole people of the Land may pray for euery Citie, and namely for the honourable Citie of London, as *Dauids* Subiects did for Ieruſalem, Peace be within thy walles O England, and plentie within thy gates O London, for euermore. Amen.

Pſal. 122. 6.

Draw you neere.

Here then is the meaſure or quantitie, *Draw neere*, this is for you little ſtones that fill the middle, ſeeing the ſquare ſtones haue paſt before, doe you all follow after, and draw you alſo neere vnto God by { Confeſſion. / Contrition. / Sanctification.

By

By { Confession prudent for the time present. / Contrition penitent for the time past. / Sanctification prouident for the time to come. }

Of Confession.

When I confessed my sinnes vnto the Lord, he forgaue me the wickednes of my heart. Wherein the Prophet sheweth how grieuously he was vext in the depth of his soule euer till the time that he left concealing of his wickednes, & that hee beganne humbly to make his prudent confession: and we read when the Father had heard the penitent child confesse his sinnes, then hee ranne towards him, & had compassion on him, and kissed him. And so no doubt will the Father of Heauen kisse vs al with his eternall loue, whensoeuer he perceiueth our Penitencie for our sinne. Now this Confession is done 2. wayes. 1. *And*

Psal 32.6.

Luk.15.20.

in

in foro conscientiæ coram Deo, vbi manifestatur quod latuit, hæc est corde: 2. *Aut in foro publico coram Iudice vbi est spes venie, hæc est ore.* Eyther confession is done in the market of thy conscience before God, where that is manifested which was secret, this is for the heart; or it is done in the publique place before the Iudge, where there is hope of pardon, and this is for the mouth. Of this Confession speaketh *Salomon* the wise, saying, *The iust man falleth 7. times a day, but he riseth againe.* This is by confession, and againe saith he, *Hee that hideth his sinnes shall not prosper; but he that confesseth them, and forsaketh them, shall haue mercie.* Where we see he layeth downe a necessitie of confessing our sinnes to God, if we meane to haue mercie. Seeing then that mercie is tyed to our prudent Confession, let vs all in humblenes of heart confesse our sinnes to the Lorde, and to this ende is that notable sentence of *Chrysostome* in the 2. Homily, on the 50. Psalme, Cõfesse thy Sinnes in this life, that thou

Prou. 14. 16.

Prou. 28. 13

mayest

mayest haue rest in the life to come, not to the Priest which is thy fellow seruant, but to God, which is able to forgiue thee. Where we may make singular vse of two Doctrines, one, that heere is the place to confesse, or els we can haue no rest in heauen hereafter; next he denieth the superstitious & idolatrous confession to the priest, and layeth downe to whom, wherein he denyeth and confuteth auricular confession, and saith, To the Lorde confesse thy sinnes, that hee which onely is able, may forgiue thee. And this confirmeth S. *Gregorie*, saying, *Peccatum quod non per Confessionem deletur, mox suo pondere aliud ad se trahit.* The sinne which is not blotted out by Confession presently draweth another to it with the weight thereof. And *Dauids* penitentiall Psalme maketh mention of this, saying, *Haue mercie vpon me O God, after thy great goodnes*, where being fearefull, he sheweth the feruent desire he hath, on the present for remission, therefore sayth he, *Haue:* and his reason is, verse the 3. *For I con-* Psal. 51. 1. 2. 3.

fesse

feſſe and acknowledge my ſinnes. For euen as a ſore bitten with a venemous beaſt, can not be healed, except by an attractiue medicine the poyſon bee drawne outwarde which putrifieth within, for that it is dangerous to cloſe a feſtred wound: euen ſo an offence or grieuous ſinne bitten by the venemous ſerpent the deuill, can not be forgiuen, except by this attractiue medicine prudent Confeſſion, the poyſon be expelled: a reaſon is, for that a feſtred ſinne is perillous for a ſinner, putting him in danger of death. Thus then doe wee ſee how neceſſary and behouefull prudent Confeſſion is: nowe let vs ſee the enemies which hinder it in man, which are theſe two eſpecially,

simil.

1. *Pudor reuelandi.* 1. enemy is ſhame to confeſſe ſinne.
2. *Delectatio peccandi.* 2. enemy is delight to ſinne or in ſinne.

Of the firſt, let this prety hiſtorie ſuffice. I reade in auncient writings of

an

an old man, a holy Father, who perceiuing a deuill comming in among penitent persons, as they were disposed to confesse their sinnes vnto God, demaunded of the deuill what hee meant to come neere such godly people, who answered; to restore that which long since I haue taken from them. The olde man admiring that the deuill now was become a restorer, farre exceeding many Christians which neuer thought on restitution, demaunded of him againe what that was: surely sayth hee, I come to restore shame, which long agoe I tooke from thē in sinning, I nowe bring it againe to keepe thē from confessing sinne. Thus then doe wee see what hindereth vs from Confession: whom seeing we make such shewe to detest him, and all his works, let vs all when we see any vnwillingnes in vs to performe this duetie, know presently from whence it commeth, and so in spight of Sathan, confesse our sinnes to the Lord.

2. *Is delight in Sinne.*

Of this Euill ſayth *Chryſoſtome*, it is as impoſſible for a man to kindle fire with water, as to ſtirre vp confeſſion in a man that delighteth in ſinne: for as water doth quench ỹ fire, & not kindle it; ſo doth delight in ſinne burie confeſſion and not reuiue it. For this was *Dauids* requeſt to God, that he would keepe him not onely from delight in ſinne, but from ſinning ſecretly: a reaſon was, leaſt preſumptuous Sinne ſhoulde reigne ouer him. And the Apoſtles exhortation tendeth to this, ſaying, *Let not ſinne reigne in your mortall bodies, that you ſhoulde obey the luſt thereof.* Which counſell let vs Chriſtians now receiue, and ſo conſequently ceaſe from ſinning & begin to confeſſe our ſinnes to the Lord, a good ſteppe to draw neere vnto him.

Pſal. 19. 12.

Rom. 6. 12.

2. *Penitent Contrition.*

Here is the 2. thing whereby we muſt draw neer to God, of this ſayth *Dauid*,

A

A broken and a contrite heart O God, wilt thou not despise. O then here is an excellent definitiō of our matter, namely that Contrition is the compunction of the hearte, wherein by the spirite of God our hearts are become new: therefore sayth the same Prophet, *Make me a cleane heart O God, and renewe a right spirit within mee.* Our hearts must then bee clensed, and our spirits renewed, and this is true contrition. An example of which wee haue in *Ahab*, who rent his clothes, and put on sackcloth, & fasted, and laye in it, and went soughtly, which when God saw he said to the Prophet, *Ahab is humbled before mee, and hath submitted himselfe, therefore I will not bring that euill in his daies.* Where wee see that God so accepteth of our contrite hearts, that hee spareth vs euen when his hand of indignation is set against vs. The like example wee haue in *Manasses*, who when hee was in tribulation hee prayed vnto the Lord his God and to the God of his fathers, and God heard his praiers & was intreated

Psal. 51. 17.

Psal. 51. 10.

1. King. 21. 27. 28.

2. Chro. 33. 12. 13.

by him, and hee brought him againe vnto Ieruſalem and vnto his kingdome. Thus then in this example do wee alſo perceiue Gods great and willing acceptatiō of our humble and penitent contrition. I once read a pretye ſtorie of a certaine little birde called the bird of Paradiſe, the excellencie of whoſe winges, and the beautie of her countenance was ſo peareles, and the ſweetnes of her voice ſo delectable, that men but hearing it were moued to deuotion: which bird was of this qualitie, when ſhee chanced to fall into any perilous gulfe or water, ſhee would neuer leaue labouring with her winges till ſuch time as ſhe had recouered her priſtine libertie: the moralitie of which ſtorie lyeth thus. This bird doth ſignifie the ſoule of man, rightly called the bird of Paradiſe, for there was her neſt built by God to remaine for euer, which birde is of ſuch beautie, namely of ſuch excellencie in reſpect of her immortalitie, and next ſo pearleleſſe for her incomparable winges, which are wil, vnderſtanding, & memorie,

memorie, the three golde winges of the ſoule of man: and then laſtly her voice ſo ſweet, which is her magnifying zeale of Gods praiſe, ſweetly tuned in *Maries* heauenly ſong. *My ſoule doth magnifie the Lord, and my ſpirit reioyceth in God my Sauiour.* And in *Dauids* hymne, *My ſoule praiſe the Lord, and all that is within me praiſe his holie name.* To this added as to a melodious conſort of Muſitiõs, her painful contritiõ in labouring with her will, memorie, and vnderſtanding to recouer Paradiſe which ſhe loſt by ſinne, and come out of the gulfe of Sathan: Who ſeeing this, can but bee moued to deuotion, conſidering how ſweete the libertie is whereunto the ſoule is aduanced, when ſhee is freed from ſinne, which *Dauid* teſtifieth in his captiuitie of ſoule and bodie: ſaying, *One thing I require of thee O Lord, euen that I may dwell in thy houſe.* And againe, *O how amiable are thy Tabernacles O Lord of hoſts, my King and my God?* And this contrition penitent do we ſee was in the poore penitent theeues

Luke.1.46.47. Pſal.103.1.2

Pſal.27.7.

Luke.23.42.

43

seely bird, when mourning by Christs side, hee requsted but one thing, saying; *Maister remember me in thy fathers Kingdome:* as though the chiefe thing that Christians should desire should be the kingdome of God, which they cannot doe till the time that thus by penitent contrition they approach to God;

2.King.20.1. and with good King *Ezekias* soule mourne bitterly till the time that the Prophet saith vnto him from God; *I haue seene thy teares, I will adde to thy daies 15. yeares.* O I would that euery

Esay.28.5. Christians bird, I meane his soule, that dwelleth in the land of England, who haue this manie yeares beene buried in the sepulchre of iniquitie, would now raise themselues from the death of sin, wherein they haue slept, and desire the

Ephe.5.14. Lord Iesus by penitent contrition, to giue them light: then might wee saie boldly as before *Dauid* did, *God hath put away the wickednes of my heart.* But now as confession had his aduersaries, so hath contrition his motiues which are these two: first consideration of sinne;

the

the second punishment due vnto it: both excellent meanes to stirre vs vp.

Of the first.

Penitent contrition being the humble compunction of the heart, is moued in calling of sinne to memorie, to thinke of the seuerall places appointed as habitacles for man to remaine in, which of them is a dwelling place for him as he is sinfull: the places are foure. First Paradice, 2. Earth, 3. Heauen, 4. Hell: out of the first place *Adam*, for once throughly breaking Gods commandement, was shut out & banished: if hee then were thus punished for once sinning, then is there no place in Paradice for mee, hauing sinned often. This considering his estate to be solitarie and poore, hee commeth to the second place, Earth, wherein hee seeing all doe liue, asketh whether this maye bee an abode for a sinner. God in his word maketh answere saying, *I will tread sinners downe as flat as grasse on the earth.* And

Gen. 3. 23.

2. Sam. 22. 43.

againe, *I will ſcatter them as mine enemies: Yea euen as the ſmoke vaniſheth,*
Pſal.86.1.2.3. *ſo ſhal they conſume awaye from the face of the earth, and as the wax melteth before the fire, ſo ſhall they periſh.* Well then Paradiſe was no place, Earth is no place: whither now ſhall I come, ſaith the ſinner? Surely ſaith the Lord, thou now art like the poore man that comming frō Ieruſalem to Iericō fell among
Luk.10.29.30. theeues, who robbed him of all hee had,
31. and left him halfe dead: ſo doth ſinne by thee O ſinner, it hath ſpoyled thee of a moſt heauenly garment, namely, of a peaceable conſcience; and next it hath left thee halfe dead, for it hath wounded thee, and left thee naked; ſo that now euen the Creatures of GOD are barred from thee, thou ſhalt liue of the ſweate of thy browe, and rootes ſhalt thou eat, and for thy comely veſtures which thou wert wont to weare, thou ſhalt haue courſe ſlaning to be thy beſt attyre, and theſe words ſhall bee ingrauen with an yron pen on thy forhead, to teſtifie thy miſerie,

Pauper

Pauper cui mala non desunt,
Nudus cui apparent turpia,
Cæcus qui non videt mortem
ante se, damnationē post se.

A lesson for a sinner.

Thou art a poore man, because euill thou wantest not, and naked thou art because filthines clothed thee, and blind thou art, for that thou saweſt not death before thee, nor damnatiō behind thee. O miserable estate, Paradise no place, earth, no place, no meate, no rayment, no intertainement, what shall poore sinners doe? Goe further to Heauen, the third place, surely this is much lesse a place for thee, for hereat can enter no vncleane thing, much lesse man which is very much defiled. Whereto then? goe to the fourth place, Hell, here then must be thy place, thy tabernacle, and thy liuing: a place of torments, where thy Landlord shalbe the deuill, thy fellowes his Angels most vgly, thy meat bitternes, thy drink teares, and thy musicke weeping and gnashing of teeth: and thy bed hardest of all wherein thou must lye, namely eternal torments neuer to cease, neuer Reuel. 21. 27.

neuer to diminish, but for euer to cõtinue. Which appeareth in these 4. branches following, noted in the second motiue, the punishmẽt of sin: 1. the Iudge that condemneth thee, is Inexorable, namely Christ Iesus, which shall giue to euerie man according to his workes, being to bee intreated of none; but hee that hath done euill without redemption shall goe into euerlasting fire. Secondly, the sinne which thou liuest in, is inexcusable, for no ignorance, or infirmitie, or counsell to doe it, or simplicitie, will serue: but looke at thou sinnest, so shalt thou haue the wages of sinne which is death. Thirdly, the witnesses which shall come against thee, are infringible, namely 1. the word of God, which thou hast despised, for which it shall be the sauour of death vnto death, and it shall vtterly condemne thee. 2. the deuill, whom thou bowest thy heart vnto, and lendest thy hand vnto in committing sinne, which is this worke with greedines, hee will craue his owne, and his owne are all the workers of Iniquitie:

Mat. 15.41.42.

Rom. 6.23.

tie: and last and the most grieuous of all commeth thy conscience, and hee testifieth against thee, that such a time, and such a night, and such a day, and such an houre, it pricked within thee to see thee commit adulterie, to commit theft, whoredome, drunkennes, and murther, and still thou wouldest not looke to it, but burye it: therefore now when thou thinkest, now knowe it, thy cõscience shall be as a thousand witnesses against thee. Let these thinges then considered, moue vs all to leaue sinne, which will bring vs to this hellish life: and let euery one cleaue to confession, contrition, and last to prouident sanctification: of which in his place.

3. *Prouident Sanctification.*

This is the 3. thing, and last, which should be Restitution, if I should obserue the partes of Repentance as some doe define them, but because the preaching of Restitution is not altogether so needefull as the preaching of Sancti-

Sanctification, because more want the one then the other; and yet let them that haue the one, thinke that they must accompliſh the other, namely make Reſtitution with good *Zacheus* of all they
Luke 19.8.9. haue receiued and gotten by forged cauillation, otherwiſe they can not be ſaued. But because many reuerend men haue of late ſpoken thereof, and namely one vpon that place moſt learnedly and diuinely, I will followe my parte, *Prouident ſanctification*, of which ſaith the Apoſtle *This is the will of God, euen your ſanctification.* So that this part is moſt commodious, for to fulfil the will of God is good; but to be ſanctified, is to fulfill Gods will: therefore to be ſanctified is good. Next, if we fulfil the wil of God, his Sonne Chriſt Ieſus ſhall be vnto vs Saluation. So that this is the poynt whereof ſtandeth our Saluation, euen to be ſanctified, which ſanctification hath in that place ſet downe his
1. Theſ. 4.3.4. two partes. 1. To abſteine from luſt. 2. To poſſeſſe our veſſels in honour: the one whereof may bee called the mor-

mortifiyng of our members which are on earth, & the beating downe of that great corruption, whereunto wee are subiect, and by hating all whatsoeuer is contrary to the Spirit of God. Thus hauing done, we must goe further, namely, to liue after this hating of sinne in newnes of life, and godlines of conuersation, taking example of the sick man, on whom Christ did a marueilous cure, namely healed him for that he beleeued in him, and confessed his owne imbecillitie and weakenes, which confession and contrition of heart, Christ perceiuing, sent him away hole: but meeting him againe in the Temple, gaue him a caueat to looke to this third thing, prouident sanctification, saying vnto him, *Goe thy waies sinne no more, least a worse thing happen vnto thee*: noting that whosoeuer is sorie for his sinne, and mortifieth himselfe in all things displeasing to GOD, and for a time maketh shew of godlines, and repentance; and yet afterward returneth againe to the former course of diabolicall conuersation,

Coloss. 3. 5.

Iohn 5. 8.

verse. 14.

Gen. 19. 19.

tion, this mans ending is worse then his beginning. O therefore remember *Lots* wife, who by looking backe was turned into a pillar of salte. And to confirme this, I reade of an excellent question propounded by a learned interpreter of the Scriptures, writing on the Gospell of Saint *Iohn*, which was this, Why *Peter* after his being an Apostle, returned a-gaine to fishing, and *Matthew* after his calling to follow Christ, neuer returned to receiuing of custome; his resolution was, because saith he, *Mathewes* office was seldome or neuer executed without corruption: as *Mathew* then once leauing his corrupt calling, neuer enioied it againe, no more must wee once leauing sinne at any time returne to our olde vomit, but onward in our holy Sanctification, casting aside all and euery thing that presseth downe, & the Sinne that hangeth so fast on vs, and with patience runne the Race that is set before vs, looking vnto Iesus the Authour and Finisher of our faith. I read, that on a time, there was a boy, who

Iohn 21.

Heb. 12. 2.

hauing

hauing delight to plaie with a bird, and that hee might haue his fill, sate downe and tyed a thread to his birdes leg, leauing him to come and goe at pleasure: olde *Anselme* a Reuerent man comming along, and mourning to see the follie of this boy, cut the thread, and the bird fled away, and the boye ceased this course of life. Which being morally applied, lieth thus: this boy is sinful man, well termed so for his childish conditions; this bird is sinne; this setting downe is mans continuance in sinne, and this thread tied to the birds leg is delight in sinne, making a pastime to sinne, and not to sin at his pleasure: which course of life auncient Repentance, a heauenly Angell perceiuing and knocking at the doore of mans conscience, cutteth this thread of delight in sinne, sinne dyeth, and the man after liueth with a sanctified spirite to Gods glorie. O I would to God that this tale might preuaile with Christians in these our dayes, as *Austin* saith, *vulnus iteratum & frequenter lasum tardius sanatur & cum maxima*

pœna.

pœna. As the wound often hurt and reiterated, namely ſinne often committed, and with greedines, is ſlowly forgiuen of God, and with great danger to our owne ſoules. Let vs therefore deſire the good Father of Heauen, that with the good Samaritaine he would powre
Luke 10.32. wine and oyle into our wounds: wine to skowre the Reliques of ſinne in vs, & oyle to make vs haue a ioyfull countenance, to goe onward in the holye ſeruice of our good God: that ſo performing the precept by drawing neere vnto God, God in like manner may draw neer vnto vs, and ſo hauing taken the greater part for man, as is our cuſtome to doe, wee haue a little part for God which followeth thus.

And God will draw neere vnto you.

Here then as in a glaſſe may we moſt cleerely beholde the mercifull kindnes of Almightie God, who of his owne will maketh here a diuine promiſe vnto man, that if man ſheweth himſelfe but

diligent,

diligent to draw neere vnto him, his la- 4.1.12.
bour shall not bee in vaine in the Lord; for hee will draw neere vnto man. So that this is Gods diuine promise, which is the denuntiation of future golde, which God will giue to man if hee performe that which God requireth, or if he accomplish the condition which he propoundeth vnto vs, which promise of God is either spirituall or corporall; in the one hee promiseth spirituall good vnto vs, and in the other to furnish vs with temporall blessings, as much as shall bee expedient for our saftie. Againe; this promise is either legal or Euangelicall, the legall promise is that which the lawe propoundeth, which hath perfect obedience annexed to it: But the Euangelicall promise is that which the Gospell propoundeth, hauing annexed to it the conditiō of faith, *that whosoeuer beleeueth on the name of the Lord Iesus shall haue life eternal.* Which euangelicall promise is this that God here maketh vnto vs, which may

Deu.28.1.2.3.
Ioh.3.16.

Chap.3.24.

Gen.28.13.14. well bee compared to *Iacobs* Ladder ywhich hee ſawe, and therewithall ſawe the Angels aſcend and deſcend by it: ſo doth there Angels deſcend by this louing promiſe (namely theſe three,) frō God to man, 1. benignitie, 2. mercie, 3. perpetuitie: by the one hee preſerueth vs: by the ſecond, hee remitteth vs: by the third, he glorifieth vs: which when wee haue receiued, then do other three make vs all aſcend to the kingdome of God. The one whereof is affection, the ſecond remiſſion, the third glorification: by Gods affection, is ment his fauoure, accepting vs as his owne: by remiſſion, our ſinnes are forgiuen: and by glorification, haue wee the fulnes of our ſaluation in Chriſt Ieſus, and ſo to the firſt.

Benignitie.

Of this, as of a ſingular loue ſpeaketh the Apoſtle ſaying, *Behold what*
1.Ioh.3.1. *loue the father hath ſhewed vnto vs*: to which

which *Ieremie* addeth a name of eternitie saying, *I haue loued thee with an euerlasting loue.* Ier.31.3.
And of this saith *Esay* the Prophet in our preseruation, *They shall not be hungrie, nor thirstie, the heate shall not smite them, nor the sunne shall not burne them: for he that leadeth them, hauing compassion on them shall bring them to the springs of water.* Esay.49.10.
O saith *Dauid* of this preseruing benignitie, *The Lord is my shepheard, he feedeth mee in greene pastures:* and againe, *he shall feede his flocke like a shepheard, hee shall gather the lambes together with his arme, and shall carie them in his bosome.* Psal.23.1.2.
And last of this saith S. *Austin, Benignitas dei semper preueniebat me, à multis periculis liberauit me; quando errabar, reduxit me; quando ignorabar docuit me, quando tristabar consolabatur me, quando desperabar erexit me.* The benignitie of God did alwaies preuent me, from many dangers freed mee; when I erred, it reclaymed mee, when I was ignorant, it instructed Esay.4.11.12.

mee, when I was solitarie and dosolate, it comforted mee, when I did despaire it erected mee. And therefore this Angell most heauenly of Gods promise is to bee intertayned of vs.

2. Mercie.

Psal. 105.9. Psal. 103.17. O saith *Dauid* in exaltation of this Angell, *The mercie of God is ouer al his works.* And again, *the mercie of God endureth for euer on them that feare him, euen vpon their childrẽs childrẽ.* So that it may wel be compared to a heauenly garden, from whence we gather these foure sweete flowers, most flagrant, and comfortable, the first whereof is Exe. 33.11. called retardation of death, of this saith *Ezechiel, I will not the death of a sinner, but rather that hee turne and liue:* so that God spareth vs euen when wee deserue death, which is a signe of great mercie. The second is continuance of his blessings spirituall and temporall, & of this saith *Dauid, Blessed is that man*

that

that feareth the Lord, for it shall goe well with him, he shall see his childrens children, and at last peace vpon Israell, Psal.128.1.2. A most mercifull blessing. The third flower is the supportation of vs, wherein God, when wee are weake, fayne, feeble, and not able to helpe our selues, yea when we are more fit for the graue then the world, yet then to our comfort God reuiueth vs in the brinke of despaire: of this speaketh *Dauid* in experience of it himselfe, *I should vtterly haue fainted, but that I verily beleeued to* Psal.27.13. *see the goodnes of God in the land of the liuing.* The fourth is his generall compassion on all, which may be called the broade leafe of mercie, of which saith the Apostle, *He sheweth in ages to come the exceeding riches of his mercie:* Ephe.2.7. the depth whereof *Niniueh* felt, that great citye, wherein he saued sixe score thousand soules that knew not their left hand from their right. Ionas.4.12.

3. *is Perpetuitie.*

Here is the Period of Gods goodnes which neuer hath an end, wherein hee sheweth himselfe mercifull before our birth, mercifull after our birth, mercifull in our life, mercifull in our prosperitie, mercifull in our pouertie, and most of all mercifull to our death: and therefore may *Dauid* well desire all Christians to giue God thankes for his perpetuitie the third Angell descending,

Psal.106.1. *O giue thankes vnto the Lord, for hee is gracious, and his mercie endureth for euer.* And yet God stayeth not heere in shewing this kindnes on earth, but sendeth downe his Angels to bring vs to heauen: the first whereof is affection, accepting vs as his children, whereunto

Psal.90.1. once receiued, wee may saie with *Dauid*: *Who so dwelleth vnder the secret of the most High, shall abide in the shadow of the Almightie.* Yea and to extol this his affectiō saith hee, *With long life*

shall

shall he satisfie him. Here is his affection while we liue: *And at last shall shewe him his saluation*; this is after death. This may bee called *Salamons* fauoure, which saith he, *is aboue siluer and aboue golde:* & a good reason hee sheweth, for it maketh his day of death better then the day of life. O then how ioyfully may they goe onward to heauen which haue the feeling of this affection? Pro.22.1. Eccle.7.3.

2. *Remission.*

Here is an other comfortable Angell which bringeth as good tidings vnto vs, as the good Angell did to the shepheards, when hee bid them reioyce saying, *I bring glad tydings of much ioye, that shall be vnto all people.* So this is a heauenly tydings to man, that his sins are forgiuen, and that being forgiuen they may haue accesse to heauē. To this end doth *Dauid* reduplicate the beatitude of remission, saying, *Blessed is the man whose wickednes is forgiuen, & blessed is the man whose sin is couered, and* Luke.2.14. Psal.32.12.

blessed is the man to whō the Lord imputeth not his sin. And no maruell, for this Remission of sin is the benefite of God, wherby he pardoneth vs both the fault and the punishment eternall due to our sinnes, as wee perceiue in the word of God in innumerable places. *Rom.8. 11. 2. 3.* And then this Angell stayeth with vs so long till it hath opened vnto vs the gates of heauen, where the third Angel meeteth vs, which is called glorification, of which wee maye all reioyce to heare: for saith an ancient father, *In hac glorificatione, est corporis immortalitas, mentis hilaritas, animæ perpetuitas.* In this glorification there is immortality of the body, the hilarity of the minde, the perpetuitie of the soule. And of this saith the wise man most sweetly, *The righteous shall shine for euer, their reward is with the Lord, the most high shall haue a care of them, therefore they shall receiue a beautifull kingdom, and a glorious crowne.* Of this saith one. *Beati oculi qui vident hanc*

2. Cor. 5. 19. Psal. 103. 3. Rom. 7. 24.

Wis. 5. 15. 16.

S. Gre.

glori-

glorificationem, vbi est essentiæ vnitas, personarum trinitas, perfectionis infinitas et Angelorum felicitas. Happie are the eyes that shall behold this glorification, where there is the vnitie of the essence, the trinitie of the persons, the infinitie of perfection, and the felicitie of Angels. Yea more saith hee, if you wil see it described, then note the historie of the Queene of Shaba & her traine comming to Ierusalem, and spiritually apply euery thing to thy exceeding cõfort, being sure that aboue all the rest in this glorie thou shalt see *Salomon*, euen our Christ Iesus the eternall *Salomon* and king of our peace, whose coũtenãce shal be a sun shine glory: & last marke how *Esay* wil knit vp the sweetnes of Gods diuine promise in our glorification, who saith, *The redeemed of the Lord shall returne, and shall come to Syon with praise, and euerlasting ioye shall be vpon their heads, they shall obtaine much mirth and gladnes, and sorrow and mourning shall flie awaye.* In admira-

1.King.10.1.
1.2.3.4.5.6.

Esay.35.10.

admiration of this ioye, let vs knit it vp with these two words. *O glorioſa facietas et ſanctum conuiuium!* O glorious facietye and holy banquet! O glorious facietye where euerie member & ioynt, yea if there were as many members in mans bodie, as there are ſtarres in heauen, yet euerie mẽber ſhall haue his full facietye of ioye: and ſecondly, O heauẽly banquet: where we ſhall ſit at the table with Ieſus Chriſt our Lord, which God the father graunt vs all to doe, for his ſonne Chriſts ſake, to whom with him and the holie Ghoſt be glorie for euer. Amen.

Reuel. 3. 20.

A Prayer.

O Eternall God, louing Father, and King moſt glorious, we thy vnworthy ſeruants, in the merits of thy deerely beloued ſonne Ieſus Chriſt our Lord, doe make our ſupplications vnto thee, as thou art God; our prayers vnto thee, as thou art our Father; and our interceſſions

cessions vnto thee as thou art King; and then in congratulation of all three, wee yeeld thee thankesgiuing. In our supplication wee heartily beseech thee (O good God) that thou wouldest cease thy heauy hand of indignation, which thou hast layde vpon vs, in the pyning dearth of thy good creatures, by which our hungrie bodies are refreshed: and although it be not so much as we deserue, in respect of our manifolde Sins, yet good God, let it be mitigated in the innocencie & mediation of Iesus our Sauiour, that we may feele plentie, where we haue want, and find seasonablenesse in the weather for the receiuing of the fruit of the earth in due season, which (O Lord) a long time hath been vntemperate, declaring vnto vs thy being angrie with vs, which anger end O Lord, and looke vpon vs in mercy at this time, that seeing those that haue been young, and now are gray headed, haue neuer seene thy children to perish, or their seede to begge their bread, that

we

we may not be driuen to any greater ſcarcitie in this our Land, which ſeeing it hath alwayes flouriſhed in ſtore and flowed in plentie, good Lord, let thy ſweete goodneſſe continue it the ſame euermore, that we may ſo reioyce and tryumph in the Name of thee, O Lord, whome wee beſeech, that euen in our ſcarcitie of temporall foode, thou wouldeſt nouriſh our ſoules with that bread, that feedeth to euerlaſting life, that ſo our ſupplications may bee accepted, & keepe vs from the third euill, which is thy imminent Iudgement, into which if we ſhould fall, we know O Lord, we ſhould not onely be puniſhed in this world, but euerlaſtingly condemned for euer. Stay thine angrie hande therefore (O Lord) and bee not angrie with vs foreuer, but ſpare vs, ſpare vs, (O Lord) whome thou haſt redeemed with thy moſt precious bloud, and let thy iudgment neuer fall vpon vs to our condemnation.

And the rather that it may not, O Lord,

Lord, we beseech thee, as thou art our louing Father, to heare our prayers which wee make vnto thee (good Father) therein first beseeching thee to graunt vs thy Grace, & dayly assistance of thy holy Spirit, that in heart, word & deede, we may sanctifie and doe honour vnto thy blessed Name, helpe to amplifie and inlarge thy Kingdome, & studie to doe thy holy Will, all our life. To this ende, moreouer, O Lord, and deare Father, wee beseech thee to continue thy mercies with vs, in the giuing of vs the graces of thy holy Spirite, which are diuine and heauenly, and also perseuer thy goodnesse with vs in our temporall blessings, which we haue receyued from thee: and last, make vs gratefull to thy Maiestie, that so thirdly thou in thy Clemencie mayest dayly increase the same on vs, in such measure and quantitie, as thou knowest to bee most necessary for thy glorie, and our comfort, that euer after we may know thee our good God, and deare Father.

To whome we further make our intercessions, as thou art a glorious King, King of kings, Lord of Lords, desiring thy Maiestie therein to looke vpon the whole estate of thy Church vniuersally dispersed farre and wyde vpon the face of the whole earth, & namely O Lord, vpon the weake estate of those thy Churches of *England* and *Ireland*, that seeing O Lorde, they are compassed about with diuers enemies, arise O Lord, thou and the Arke of thy strength for their defence, and preserue O Lord we humbly beseech thee, the chiefe Pillar & principall member thereof our dread Soueraigne *Elizabeth*, by thy grace, of *England*, *Fraunce* & *Ireland* Queene, Defendresse of the Faith, supreame Gouernesse ouer all these her Maiesties Dominions, and in all Causes as well Ecclesiasticall as Temporall, next and immediatly vnto thy Sonne Christ, Iesus.

Graunt vnto her Maiestie, a long, prosperous, and a peaceable Reigne o-

uer

uer vs. Blesse her honourable priuie Counsellours, her Nobilitie, her Magistrates, her louing Subiects euery one: blesse thy Ministers, O Lord, euen the Ministers of thy holy Word and Sacraments, by what name or title soeuer they bee called: blesse euery estate wee humbly beseech thee, and so yeelding thee thankesgiuing for all thy graces & benefites spirituall and temporall bestowed vpon vs, we humbly knit vp all our petitions, beseeching thee for thy owne mercie and for Christes sake, to blesse vs all, to which Christ Iesus, with thee and the holy Spirit, bee all honour and glorie for euer.

FINIS.

F148778
STC
23670.2